

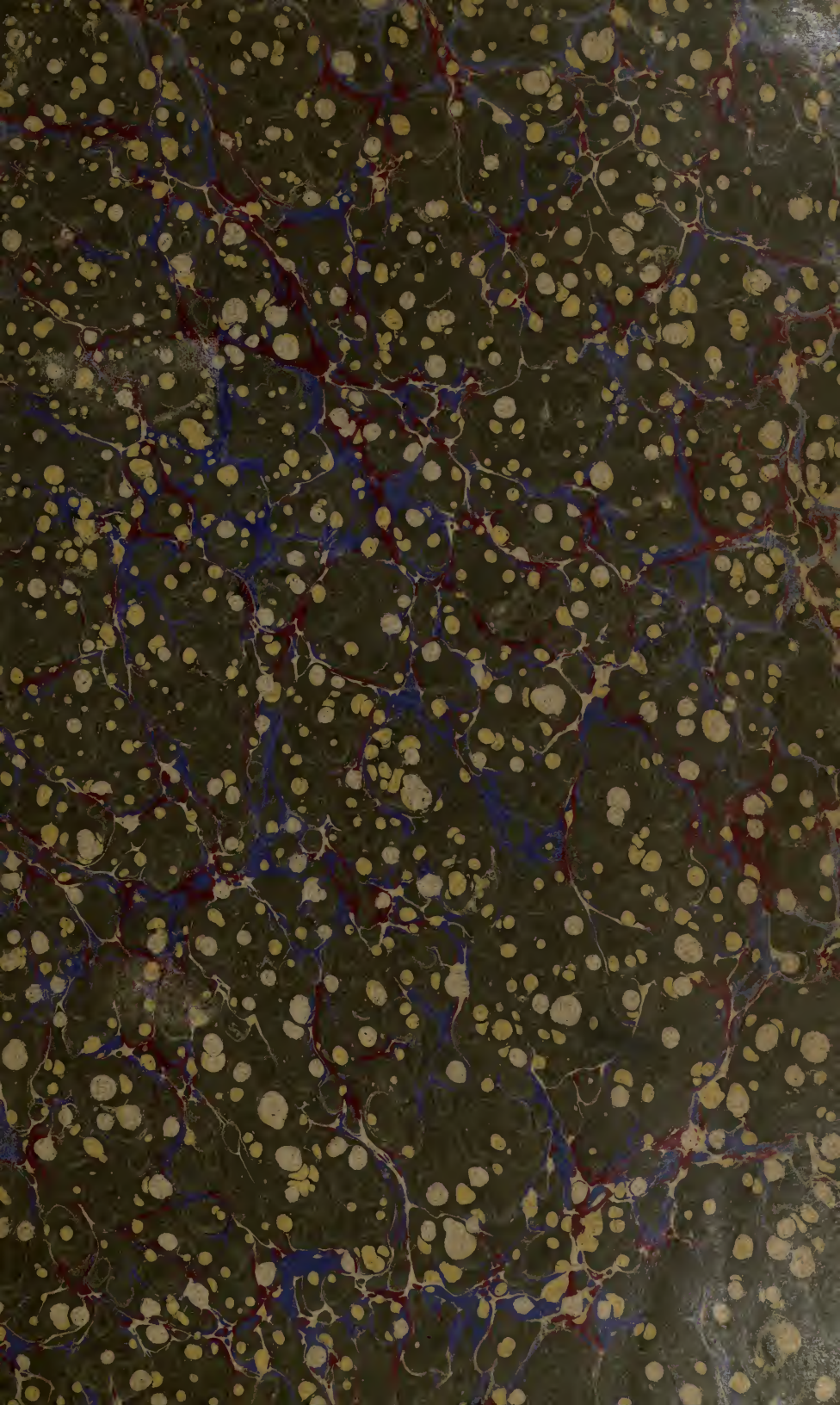
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THE

PEACEMAKER

COURT OF ARBITRATION

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INTERNATIONAL RELATIONS.

HOLD THE PEACE FORT!

The belligerent threatenings in South-eastern Europe are not sufficiently demonstrative to modify the statement, that throughout the nominally Christian world there is not at this date the note of war. Possibly there may be in the vexatious relations of Germany and France the incipency of hostilities; and the encroaching ambition of Russia is a constant threat of war. But not a single nationality in Europe, or in America, is suffering from the sanguinary scourge. Of course this ought to be so. But is not the fact a sign and proof that pacific principles are growing and strengthening?

THE QUEEN'S JUBILEE.

The Peace Union cannot send the fullest congratulations to Queen Victoria on her fifty years' reign. There have been fifteen wars under her rule. The *Boston Globe* thus sums them up. It seems an Englishman is speaking:

"We have had a war in New Zealand, and one of the officers engaged in that war was obliged to admit that the New Zealanders were entirely right and we entirely wrong. We have have had three wars with China. We had a Zulu war not long ago, made absolutely by a man without any orders from this country, a man who professed to be really influenced by the Christian faith and religion. That cost us a great many English lives and we destroyed the Zulu nation, at the same time, bringing confusion into South Africa. We have had a Scind war, in which one of the Nappiers was concerned, a war for which he had not the slightest justification or instruction from this country. Then there was the great Gikh war, by which the Punjab was annexed to the English dominion in India. There were also two Afghan wars, for which there was not a particle of justification, in one of which a whole English army was destroyed. Then we have had three Burmese wars, the second of which, I recollect, was got up on pretences absolutely fraudulent and scandalous. Then we come to the Crimean war, the really big war of our time. The bombardment of Alexandria is a sort of peace which the public of this country have not been enthusiastic about. Then followed the war in the Soudan, during which, at the lowest calculation, from 40,000 to 50,000 lives were lost.

"Conceive the cost of the wars that have occurred during the reign of the queen. Go back further, to the beginning of what we call our parliamentary and constitutional system in the reign of William III and you will find that without one single exception they were absolutely unnecessary, and that the only result they have produced is an enormous national debt, which from that time to this has been extracted from the labor and the sweat of millions of men in this country, but which should have remained with them for the sustenance and comfort of themselves and their families.

"Fifteen wars in a fifty-years' reign of a professedly 'peace-loving' and tender-hearted queen are hardly among the blessings for which jubilee thanks should be returned."

THE STORY OF THE CRIMEA.

A book written by a French general who recently visited the Crimea, in connection with the cemeteries there, estimated that the bodies of 250,000 men are there. The Russians alone buried more than 100,000 on the north side of Sevastopol. Kinglake, in his history, estimates that 1,000,000 men lost their lives in that struggle, a number about equal to every adult man in the vast city of London.

And what were all these lives sacrificed for? Absolutely nothing whatever, because the only apparent result was a slight limitation put upon the Russian Government with regard to its future fleet in the Black Sea, and that was surrendered the moment the Franco-German war broke out. It was not war, because war was never declared, but war was made, notwithstanding, on a country with which England was notoriously and professedly at peace.

CONGRATULATIONS TO FRANCE.

We have watched with interest the action of the French relative to their war minister. We feel peace is assured by the defeat of Boulanger. He evidently planned for war; he spent the money of the people with ruthless extravagance for war purposes; he desired immense increase of the army and navy; he was ostensibly for defence, but doubtless, at heart, for regaining the lost Provinces.

We trust the Rouvier Ministry will not be lured into the snare that military power is strength. Of all times this is the most favorable for France to disarm, and to say to the

world: "We have too long been a military power, we see the error, we would correct it; we set an example to all nations by disarmament; we shall raise the standard of reason. With faith in the intelligence, the loyalty, the justice and the pacific tendency of the age and of our people, we can now afford to rest our claims for national greatness and protection upon the principles of arbitration and peace, and who, among all the nations of the earth, will help us?"

TO THE PEACE SOCIETIES

And all the Friends of Peace. From the International Arbitration Association. Offices: 40 & 41, Outer Temple, Strand, W. C., London, Eng.

APRIL, 1887.

The question of simultaneous and proportional disarmament has always been kept in view by the friends of international peace; among others, the late Richard Cobden attached great importance to the question. Fresh interest has been created in it recently by the letter of Monsieur Jules Simon, first published in "*Le Matin*," and widely reproduced in the European press.

To a proposal, which at first sight would seem to be eminently reasonable and advantageous, certain practical difficulties present themselves.

The committee of the International Arbitration and Peace Association, have therefore thought that it would be useful to elicit the views and opinions of their fellow-workers in various countries on the practicability of the suggestion, that nations should enter into agreements for the simultaneous and proportional reduction of their several armaments.

Among the difficulties raised the most important appear to be somewhat as follows:

1. To secure a perfect and faithful execution of such an agreement, in view of the different constitutions of armed forces in different countries, and the relative effectiveness of their several branches, *e. g.*, militia or reserve forces differ in various countries in efficiency, number, and the rapidity with which they can be called into active service for home defence. It is obvious, that with a large and efficient militia, a nation could send all its regular forces beyond the frontier, whereas a country possessing a less efficient militia could not do so.

2. "Reserves" also occupy a very different position, and are on a different footing in different countries. Some nations have an armed police force, or "municipal guards," which

would, in case of invasion, add to their defensive power.

It is incumbent upon those who advocate simultaneous and proportional disarmament to consider and meet, so far as may be possible, these and other difficulties which may arise.

The committee of our Association would therefore respectfully suggest that the committees of the several Peace Societies should carefully discuss this question and draw up a report thereon. The reports might afterwards be compared and a general resumé made of the conclusions arrived at.

Subsequently the whole question might be usefully considered at a conference of representatives of the Societies.

Hoping to hear from you in reply, we remain,
Yours very faithfully,

HODGSON PRATT, Chairman.

J. FRED'K GREEN, Secretary.

Note to our Branch Societies:—Please read the above, and communicate either directly to London, or to the Executive Committee at the Philadelphia office, your views on this important subject.

INDEMNIFICATION FOR LOSS BY WAR.

Specially Referring to Insurrections.

Our distinguished friend and Vice-President, Mr. D. Van Eck, President of the Society of Peace of the Netherlands, and late member of the House of Commons, writes from The Hague, asking questions of such general interest that we publish them and the replies we have obtained. He says:

"I received your address of the 10th of February, to Europe, to call into life the state of peace. Thanking you for that warm effusion, I inform you that the English Unions of Peace are in treaty with me for having this year in The Hague, a universal congress in connection with your wishes.

"I want to ask you, whether in the United States regulations are made giving indemnification to those who have suffered losses by insurrections or other intestine commotions. If so, what laws are made on that subject? Does there exist on that subject writings and remarkable decisions of the judiciary and administrative powers, or communications which should be considered? For instance, what has been done to indemnify those who suffered losses by the insurrection of the Southern States?"

The following answer is kindly furnished by Stephen S. Remak, Attorney and Counsellor-at-Law, Philadelphia:

"The State of Holland is a unit, and has for its fundamental laws a system in contradistinction to the common law of England which rules us, only amended by the legislation of the different sovereign States. Thus, we are unable to give any positive answer to such questions. We can only say that the principles involved in indemnities for insurrections, and the injury done in their train, are imbedded in the common law of England. There are States, and we have thirty-eight, who may have positive laws with reference to such indemnity, but I must say, as a lawyer, they are of little value, even with us, because we cannot, in an arbitrary manner, establish any responsibility pointing to some authority, or to some individuals, as is done on the continent of Europe. The courts of the United States of America have no jurisdiction in the sovereign States, and only in the District of Columbia, where Washington, the seat of the Federal Government is situated, and in the ten Territories which depend directly on the Government of the United States of America.

"It would be necessary for a lawyer to examine the statute books of each sovereign State, to find out whether the Legislature has made a special law in any particular State.

"Your correspondent seems to think that it is possible to point to some few decisions of some supreme courts, and this would be a guidance. This is impossible. We are tied down by our rules of evidence in obedience to the philosophy of the common law of England, and we have many cases where it is almost impossible to say who is responsible for an insurrection and the destruction of property on such occasions."

From Jerome F. Manning, Esq., Washington, D. C., we have the following reply:

"1st. By the treaty of Washington, ratified here on the 8th of May, 1871, between Great Britain and the United States, it was stipulated that a commission should be formed, to sit in Washington, known as the British and American Mixed Commission, to hear complaints and make awards on the part of British subjects living in the Southern States during the late rebellion, and that their awards amounted to about \$3,000,000, which were promptly paid by the United States several years ago—about the year 1875. The proceedings of the commission are contained in several bound volumes now on deposit in the State Department here, and, I think, in the library of the British Museum, in London.

"2nd. Under the same treaty of Washington a commission was provided for, of three

men to determine the amount to be paid by the United States on account of the alleged claims of persons in the British Provinces for fishing, in what is known as the three-mile limit of the shores of the British Provinces. This commission made award against the United States on this account for \$5,500,000, American money, which was promptly paid to the Dominion Government at Ottawa, and, I suppose, has been distributed by the Dominion Government by this time.

"3rd. Immediately after the close of the rebellion in the United States—about the year 1869, the United States Congress established in Washington what is known as the Southern Claims Commission, to provide for the payment of losses of loyal citizens of the United States in the Southern States on account of depredations by United States troops. The commission sat for about seven years and awarded a large amount of money, which was paid by the United States.

"4th. There are now a large number of claims pending in the Treasury of the United States for cotton captured during the late rebellion, which probably will be paid hereafter by special act of Congress.

"I could mention other instances where the United States has paid for losses, but have not now the time to look them up. The State Department has recently published three volumes of International law, prepared and edited by the Hon. Francis Wharton, of Philadelphia, now the solicitor of the State Department."

We would add, that in Pennsylvania, after the Pittsburg riots, the Legislature appropriated a large sum to indemnify innocent sufferers.

Some forty years ago there was a political party known as the Native American party. Growing out of the political excitement some Roman Catholic property was destroyed, viz.: St. Augustine's and St. Michael's churches, etc., in Philadelphia. The city of Philadelphia made good the loss.

Again: During the anti-slavery agitation in this country, Pennsylvania Hall, in Philadelphia, was burned by the opposers and rioters while Wm. Lloyd Garrison, Lucretia Mott, and others, were holding a meeting. This loss was also made good by the city, and on the score that being unable or failing to protect citizens and property, the State or city should pay for the loss.

We could add more instances, but we think we have furnished evidence enough, for our friend, that in the Republic of America proper indemnity is generally conceded.

THE FISHERY QUESTION.

After looking over carefully quite a reprint, more than one hundred large-size pages of a "Further Correspondence" between our Department of State and that of Great Britain about the North American fisheries, which was forwarded from London for the PEACEMAKER since our last issue, it is easier to say than ever, we are in perishing need of some such court of arbitration as shall be international, and peaceable and permanent.

These diplomatists are patient, kind and sensible enough to keep on letter writing for years, not having reached a satisfactory "*ad interim*" arrangement even yet on the fishery question. What Horace says about the mountaintains and the mouse would not be inappropriate at all: "*Parturient montes nascitur ridiculus mus.*" Meanwhile the number of vessels interfered with by the Canadian officials, and referred to in the bill of items charged against them for 1886 only, amounts to more than forty (forty-six) and they are seemingly, at least, no less ready to duplicate this number during the summer just before us.

We are not perhaps in danger really of war. Who with us that knows anything of 1861-5 wants to have another war, and least of all for such a cause, because the Dominion of Great Britain and Ireland hardly knows what to do with her so-called Dominion of Canada, not being able strictly to keep her treaty obligations with us, for it on the one hand, or bring her properly to terms yet on the other, and has not yet decided either to lay off the colony or compensate the States.

And so we drift into more or less of a non-intercourse purgatory with Canada, if nothing worse, certified by act of Congress and President Cleveland, if need be. When almost any twelve men of the vicinage might safely enough pass upon the facts in this case and be trusted to right them, whether for the past, present or future, if they were not to be paid for it anyway.

What we need more than anything else in all such cases is a somebody, or something with a will and power to act, which makes for righteousness and peace. A court of arbitration which should be international and to *remain* so, would necessarily come to be with power with this in view, and would be every way a power for good.

The powers that be ought to say so; it would save them a great deal of trouble incidentally, as well as otherwise.

THE ASSEMBLY OF PEACE AND LIBERTY AT GENEVA.

We have received from our friend and correspondent in Paris, Mr. Charles Lemonier, the copy of a letter forwarded by him to the committee of the International Society of Peace and Liberty, meeting on the 15th of May last, at Geneva, he, himself, not being able to be there, in which he proposes for the consideration of the assembly, meeting September 4th, 1887, these two principle themes: "*The establishment of a Court of Arbitration which should be International and permanent; The question of Alsace and Lorraine.*"

The first of these two questions had been before their meeting in 1886, so near the end of it, however, they had not been able to reach a full and definite conclusion.

It would be well to do so now. These were practical difficulties. How should they be met?

In this connection he points to the action of our Peace Societies in England and America; referring to our having had presented already, as many as nine different bills in our national Congress, looking, in one way or other, toward the establishment of some such international and permanent court of arbitration.

And he then wisely adds: "So long as some such tribunal is incomplete we must resort to special arbitration, which cannot but be insufficient, being only temporary at best; and so there is a need for it, which every one feels, and which will necessarily, and as we hope, now shortly bring it into being, and into a desirable and successful usefulness."

With reference to his second theme for their examination and report, we notice instead of, as once before, calling it the *neutralization* of Alsace and Lorraine; he simply calls it "*The Question of Alsace-Lorraine.*" A yet more comprehensive and peace-bringing title.

And we are glad to see he speaks of it as if the Germans even could be trusted "in their magnanimity," to yet allow the people in their provinces, liberty of action for themselves.

What the Assembly at Geneva may have said in furtherance of their views we cannot now be sure, any more than what Germany might be ready presently to do.

More, however, is likely to be wisely said, we think, on the one hand, and kindly done on the other, for just such words as these of hopefulness and peace.

Advices from Geneva, dated the 25th ult., inform us this was the decision of the committee, and these subjects therefore may be expected to be up for discussion at that time.

AMERICAN ADVANCEMENT.

WHAT A WOMAN CAN DO FOR INDIANS.

Miss Alice C. Fletcher, of the Peabody Museum of American Archaeology and Ethnology, has made a successful effort to secure the division of lands in severalty among the Omaha Indians.

We are satisfied this work of woman to make peace, is worthy of commendation. In this severalty question we have always been opposed to reservation systems, and in favor of each person having the right to own a home wherever preferred.

The genius of American institutions is against forcing people to live in one place. Of course, provide for the Indians holding the new home, and discourage their selling these homes.

THE TRUE RESISTANCE.

"Follow the advice of your Governor. Leave demagogues alone. You can't remedy the affairs of this earth save by hard, patient work. You have got a foe—the bitterest foe workingmen ever had—monopoly. You can't conquer that by shedding blood. Education, steam, electricity will help you do this. Educate yourselves and your children as to what your rights are, and if you don't get them while you are on earth, your children will get them when you have passed away. I say the man is a traitor, double-dyed, to the labor cause who does not resist monopoly with brain-force, but not with violence."

—POWDERLY.

THE COMBINATION MONUMENT.

At Germantown (Philadelphia) we have lately visited the \$12,000 monument, erected to the memory of the soldiers of that place who fell in the late war. The Friend who took us to it said he contributed the Penn inscription, and we were pleased that the sentiments upon the monument were adopted. They prove a singular admixture of principles that make for peace, with a symbol that recognizes war.

"Liberty and Union now and forever, one and inseparable."—*Webster*. This is a grand sentiment, but violated when human beings break the one to preserve the other, and when they maim, destroy, torture and kill each other.

"They never fail who die in a great cause."—*Byron*. Happy expression for the victor or the vanquished. North and South the cause

was called "great," and yet who can recognize the killing of men "a great cause?" and does not every one "fail" who goes contrary to the word of God or the cause of good? And war is neither of God nor for good.

"Liberty, without obedience, is confusion, and obedience without liberty is slavery."—*Penn.* To "stand fast in the liberty, where-with Christ has made us free," never can make carnal warfare. The kind of obedience which makes war, makes confusion; and there is a liberty to the sword that makes slavery. There is no greater slavery than the slavery of the sword power, and no greater confusion than a liberty of war! "Fraternity, Charity, Loyalty." "On earth peace and good will toward men." A Peace sentiment, indeed! And this on a war statue. With *fraternity*, how can any one kill a brother? With *charity*, how can any one hold a brother as an enemy because he think differently? With *loyalty* to God, how can any one take the life of one of his children? and with "peace on earth and good will toward men," how can any one engage in war, and any people uphold a military system? Hence, while this whole thing is an incongruous mass, it yet is an evidence of a certain conflict of ideas, and pays a high tribute to sentiments and principles, which, if carried out in their fullness, would "turn swords into plough shares, and spears into pruning hooks, and men would learn war no more."

WHAT MUTES CAN DO.

When Governor James A. Beaver was in Philadelphia to attend the Centennial of the Pennsylvania Prison Society, he visited the Institution for the Deaf and Dumb, and during his brief visit there, some of the pupils composed, set up in type, printed and presented the following to him:

GREETING.

To His Excellency, Gen. Jas. A. Beaver,
Governor of Pennsylvania:

SIR: It is with pleasure that we welcome you, the Governor of our great commonwealth, to our Institution to-day. We have frequently read of your bravery and patriotism, which have been so fully proven on many occasions; and your statesmanship, we feel sure, will be proven by the excellence of your administration, so auspiciously begun at Harrisburg.

Your visit to us to-day is an evidence of the interest you take in our State charities, and in the welfare of the people over whose interests you have been called upon to preside.

Your predecessors have also been wise and good men, and have manifested by their deeds an interest in our welfare, but we have not before been favored by a visit from any of our chief magistrates for many years.

We trust you will be pleased with your visit, and will find so much to interest you, that we shall have the pleasure of again seeing you in our midst before the expiration of your term of office.

Permit us to assure you in behalf of the pupils, teachers and officers, that you have our best wishes for the success of your administration.

INDIAN PEACE MEDALS.

During Grant's administration, medals were given those Indians who promised to live in peace, and one of them was presented to the President of the Peace Union.

Under President Cleveland, the Interior Department has had struck off at the Philadelphia Mint a number of peace medals with a bust of President Cleveland on one side, and on the reverse an engraved scene representing a settler and an Indian. Above is the word "Peace," and below are a tomahawk and a pipe crossed. These medals are given to Indians as a reward for services in inducing their tribes to relinquish their savage customs for those of civilization and peace.

The Director of the Mint kindly endeavored to obtain one for the Peace Union, but the authorities at Washington, in the Interior Department, decline, and say only an Act of Congress can give such a liberty.

MILITARY STATUES.

Pennsylvania Peace Society—Resolution Successful.

To the Governor of the State of Pennsylvania, James A. Beaver :

The Pennsylvania Peace Society, in its Executive Committee, convened this day, June 6th, 1887, respectfully and earnestly appeal to you to veto the bill appropriating \$5,000 for a statue of Gen. Geo. B. McClellan.

We are convinced that such a statue would be, to very many of our citizens, obnoxious, and would make an invidious distinction between others that are equally endeared ; that it would be a misuse of the public money ; that it would detract from the eminent posi-

tion this State has held for justice and peace ; that it is not in keeping with the character and memory of the founder of this Commonwealth ; that it would be placing military fame over civil greatness, and tend to undervalue the Christian sentiment of peace and the highest principles of a true civilization.

S. T. ROGERS, M. D., PRESIDENT.

JOHN J. LYTTLE, *Secretary*.

LATEST.—Gov. Beaver vetoed this bill and we congratulate him.

ANOTHER PEACEMAKER.

We place this article under the "American Advancement" Department because we found it the leading editorial in *The Season*, an official railway paper that is placed in the principal railroad stations in America. If we can keep our editors writing thus for peace, we have gained grandly.

"Such has been the growth of democracy in Europe recently that the men in authority are taxing their brains for plans and means of keeping up their power and continuing the control of affairs. Sovereigns are beginning to sound the populace before entering upon any great enterprise, and public opinion is gathering importance as the days go by. The tendency of this revolution is toward human advancement, and hand-in-hand with it is the new direction of financial affairs. Potentates still have the nominal power to declare war and carry it on, but they have to be very circumspect in their action. It will not do to initiate a campaign without cash, and as there is no surplus and a heavy debt, the monarch must needs consult the bankers as well as his own cabinet council before inaugurating war. In former times the financier favored fighting because it meant to him the uttering of new securities which he could buy for a song, make a fortune out of the interest, and, finally recover either the principal or its equivalent in new bonds. Now there are so many of these evidences of indebtedness that the market is glutted. To add to the volume would be to depreciate the value of those afloat. The slightest rumor of unpleasantness between two nations not only unfavorably affects their bonds, but also the promises to pay of other nations. Hence it is that the millionaire bankers of Europe oppose war and generally manage to keep the peace. Within a year past the great nations of Europe have been on the eve of war several times, and even now great preparations are being made to meet any serious

emergency. Every time that the difficulty looked serious the money-lenders came forward and spoke peace. People will not care how much money they make if they can always prevent war—that which is so destructive of life and property and yet is so popular, that when once begun it will not cease as long as the contestants are able to fight.”



SLAVERY AND OPPRESSION CAUSES OF WAR.

[Our Michigan Correspondent.]

We have two articles from James H. Wood, of Detroit, Michigan, which we with pleasure collate. He is a strong writer and demands the truth. He is right as regards the causes of war and the true means of establishing and preserving peace.

The broad and deep foundations of a desirable peace between the nations as between the individuals which go to make up a nation, must be laid in righteousness. No amount of saying “peace, peace,” merely, even in the *PEACEMAKER* is going to do it. So writes substantially our friend and fellow-workman in the cause of peace.

And there is very much yet to be done in this direction, as he goes on to say, by modifying, and far as may be, renovating and improving, if not our Governments themselves, their governmental methods. Nor does he err, perhaps, in pointing to the doubtful policy of laying by us in store so needlessly and largely in connection with our State and national expense account, in this country, for instance, and making that the cause to some extent of what he deprecates so feelingly and fully.

We might not speak of our treasury surplus with this in view, as he does, as in itself “a governmental tyranny or bondage, a robbery of the people, without a shadow of right, justice or humanity, and which no one anywhere can honestly defend.” And yet it may be true, as he contends, that vice and crime have all these years been growing steadily among us in connection with it (he says an hundred fold), and not improbable at all, to a considerable extent, also, because of just this contributing agency beyond it.

So friends of peace by righteousness in this direction have something more to do than be the friends of merely law and order.

Law and order both must here and there be made yet more complete, and as they can be too, yet more effective for good.

And we are not without the hope our friend will write again of how best now perhaps to counsel and to work for this great end in view.

GEORGE W. CHILDS APPOINTED

West Point Military Academy and Civilian Inspector by President Cleveland.

It seems strange to Philadelphians that our good Mr. Childs should be appointed to and he accept the position of an inspector of West Point, and yet, perhaps, taking a civilian, and no doubt at heart a peace man, may mold that unnecessary, dangerous and anti-christian institution—the West Point Military Academy, at least, the military part of it.

On the first of this month, the examination of cadets commenced. It is very searching. It is an incongruous mixture to instruct young men in mental and ennobling studies, and then teach them how to kill their fellow-men. Take the exercises:

“To day a committee sat in the library and examined the first class in ordnance, and gunnery and engineering; the second in natural and experimental philosophy; the third and fourth in mathematics. The second committee, sitting in the Academy building, heard the second class in chemistry, mineralogy and geology; the third and fourth in French, and the first in Spanish and law.

“The only military exercises appointed for to-day were drills with the mortar and siege batteries. Twenty-two shots were fired, eight of which penetrated the 12 by 16 feet of board target. The firing from the mortar battery was not so accurate, although several good shots were made. While less accurate, the mortar firing was more interesting to the spectators, who could plainly watch the course of the 90-pound shells as they flew through the air to an altitude above ‘Crow Nest’ Mountain, and, descending, plunged in the Hudson River, and exploded within a short distance of the barrel target anchored 1400 feet from the battery. Exercises with a Hotchkiss gun terminated the programme. The dress parade was dispensed with (greatly to the disappointment of the young ladies) in consequence of the rain.”

What folly! What a waste of the people’s money! How opposed to the injunction: “Learn war no more.”



H. S. CLUBB TO GOV. BEAVER.

The President of the Peace Union and H. S. Clubb wrote the Governor of Pa. to veto the McClellan Statue Bill. Mr. Clubb said it was evident the people of Philadelphia did not want the statue; that it was insulting to the intelligence and patriotism of Philadelphia to place in its most conspicuous position the statue of a man whose fidelity to the Union cause is debatable.

UNIVERSAL PEACE UNION.

DEATH OF DR. JOSHEE, OF INDIA.

Our members will well remember our Vice-President, Gopal Vineayac Joshee, of India, who spent some months with us in Philadelphia, and attended our meetings and spoke acceptably for peace.

We write in tender sympathy for him in the loss he has sustained, in the death of his accomplished and agreeable wife.

He impressed us with his advanced views of true religion and his thorough peace convictions, and we sincerely regret that upon his return to India, he should lose his partner.

The Philadelphia *Ledger* thus records the sorrowful event:

"Less than a year from the day when the first Hindoo woman awarded a degree in medicine received her diploma at the Women's Medical College in Philadelphia, the announcement comes of her death in Poona, India, on February 25th. Her disease was phthisis, developed on the voyage from New York to India. Dr. Joshee had been appointed Resident Physician of the great Albert Edward Hospital of Kohlapur, in Bombay, and at the time of her death was on her way thither,

accompanied by her husband. She was not yet twenty-three years old, born near Bombay, March 31st, 1865, and married more than ten years ago. She was a distinguished student, mastering with ease the instruction in a foreign tongue, and when she graduated on March 11th, of last year, it was generally recognized that her return to her native land was the opening of a great and new era for women in India. By observing the peculiar ceremonials of her religion in diet, etc., she had not lost "caste" during her residence in this country, and was, therefore, able on her return, to maintain relations with the high in rank, as well as in prejudice, among Hindoo ladies. Although her professional career has been cut off at the beginning of its usefulness, the influence of her example, the enterprise that led that tiny creature to seek a medical education so many thousands of miles away from her home, the success and dignities won, will not be lost upon the women of India. Lady Dufferin, whose energies have been directed as the wife of the English Viceroy to obtain women physicians for India, will not suffer the memory of Doctor Joshee to pass unnoticed."

ARBITRATION DEPARTMENT.

THE SPIRIT OF CONCILIATION.

It is an evidence of strength of character and of the truth of a cause, to be ready to conciliate.

G. A. P.

How many families are blighted and friendships poisoned by the absence of a conciliatory spirit.

L.

In private life and in daily affairs, where no great principle is at stake, and no great truth is assailed, we have a right to expect the principle of conciliation.

P. L.

There are three steps to peace—mediation, arbitration, conciliation. They follow each other in this order and culminate in victory.

A.

More people are driven away from a good object by the overbearing and unsympathizing tone which its adherents adopt, than from any real aversion to the cause itself.

L.

Because a man is true to his sense of right need he be rude to his neighbor?

Firmness and gentleness work together far more efficiently than either could alone.

The strength that is allied to sweetness has a far deeper and wider influence, than would be possible were it accompanied by bitter criticism or harsh judgment.

To be firm when nothing calls for firmness is simple obstinacy; to insist upon what is unimportant is the mark of a narrow mind; to sacrifice good-will and pleasant relations to a whim or fancy or unessential notion is pitiable selfishness. Yet such things are continually practiced. On the other hand, the spirit of conciliation puts peace, love and harmony far above trifles; it buries petty selfishness; it inflicts no unnecessary wounds; it lends a courtesy and grace to actions, a charm to presence, a dignity to character, and a never-failing spring of happiness to life.—*Philadelphia Ledger*.

EFFECTUAL ARBITRATION.

We are often asked to give instances where Arbitration has prevented war. This we have done from time to time, and there are gratifying events in history, and at the present time in some countries where reason and arbitration have taken the place of the military system.

The following has lately been presented by the *Advocate of Peace*, and the incident is one of our well-authenticated facts:

"Iceland was peopled by a Norwegian colony in the latter part of the ninth century. These colonists were some of the most independent and intelligent inhabitants of Norway, who, rather than submit to the tyrannical exactions of Harold, the reigning monarch, chose to leave their native land. Shortly after their settlement in the new country, an admirable form of republican government was established, and continued undisturbed for several centuries. At length some of the most ambitious members of the national assembly attempted to encroach on what others considered to be the rights of the people. Harsh debate and contention ensued. A hostile spirit, thus awakened, led to the arming of the followers of the two parties; and then about the middle of the thirteenth century, for the first time since the introduction of Christianity, which occurred in the year 1000, the annals of Iceland are disgraced by the record of sedition and bloodshed. Such an exhibition alarmed the peaceful inhabitants, and ultimately produced in the assembly a resolution to vest a certain amount of power in the king of Norway, by which, in case of any such contention in future, he was constituted legal arbitrator. Certain stipulations were entered into on both sides; one of which was that on no occasion should the king of Norway attempt to introduce an armed force into Iceland. This condition has never been violated, neither by the Norwegian or Danish monarchs; so that during the six centuries that have elapsed, we are told that no military band has been raised in, or set foot in the island."

 ARBITRATION.

There is a principle underlying this method of settling differences which partakes of the eternal character of Truth, which will live as an active force to meet the varying needs of humanity and be new every year in its adaptation to these changing demands.

This principle of justice is contained in the injunction, "As ye would that men should do

to you, do ye also to them likewise," offsetting the selfish and generally denounced maxim that "might makes right" which is too frequently practiced. With the growth of intelligence it is being perceived as a truth that the Christian injunction produces the greatest good for the greatest number, and it is generally accepted in its application through arbitration, except when it antagonizes the supposed interest of a nation, a class, or an individual, believing that it has the might that will secure the self interest that blinds to the higher good. Under the growth of intelligence and practical Christianity, increased rapidly by the destructiveness and expense of war, preparation for war and the support of standing armies and navies, there has been much progress made in the habit of submitting international difficulties to the arbitrament of impartial judges, resulting in the preservation of many lives, the saving of much wealth and an increasing respect for this form of justice; yet so long as the mass of the people and the governing or executive rulers of nations fail to recognize and act on the inherent righteousness of the principle apart from selfishness and their own sense of might, there will be work for us in this field.

As in trouble between nations, so in all difficulties between classes or individuals, the eternal principles of justice and good will render it best to settle upon the judgment of impartial and disinterested parties, rather than by the force of technical law, combinations, or physical power. Those who are convinced of the rightfulness of the principle, and moved through Christian enlightenment and conviction, can see clearly that the rights of every class and person may be sooner secured, and poverty, oppression, and ignorance banished from our borders, by this principle practically applied than by any other possible power.

Memorials to official bodies and appeals to contending parties are good if wisely worded and timed, but preventive work is still better. Within the range of our ability and influence we may talk, write, print, and distribute, locally and generally, the best that comes to us, in behalf of the principle of peaceable and just settlement of all conflicting interests.

In reviewing the field for the past two years we may congratulate all advocates of arbitration upon the evident growth of public sentiment here and in other countries against war and in favor of arbitration as the rule for the settlement of international differences: also upon the increasing restlessness and outspoken objections of the people in many countries to

the oppressive taxation for the support of standing armies and navies.

In the nearer field of class strife in our own country we have to acknowledge that while the sentiment favoring careful consideration and peaceable adjustment of all wrongs causing strife has steadily increased among the intelligent non-participants, it has not controlled the action of those feeling aggrieved, except in slight degree. Combinations of capital or labor have tested their power in lockouts or strikes, alike destructive to the interests of each and wholly fraught with evil, except as they teach by experience the necessity for change to other methods more just and effective in correcting the wrongs that exist.

As a review is taken by those who have been active in these strifes, it is probable that more hesitation will be felt in the future in precipitating conflict and greater readiness manifested to co-operate in dispassionate investigation of complaints and settlement of the troubles by arbitration. Watching for our opportunities, committees may do good work in the near future in the troubles that will constantly appear here and there between wage-earners and wage-payers, leading to the correction of some of the abuses and errors existing on either side and producing a clearer sight of the nature of the difficulties and of the needed curative, and at the same time lead to a kindlier and more just feeling between all classes.

To accomplish this desirable work our clearest-brained as well as most Christian-spirited members should be placed on those committees, as knowledge and common sense are needed gifts, as well as kindly hearts. Our power for good will increase with the extension of our labor if we continue to justify this judgment.

To enter into a consideration of all the fixed points to be maintained upon either side of the strife between wage-earners and wage-payers must make this paper too long, but one or two on a side may not be out of place here. Among capitalists and wage-payers combinations for the purpose of forcing the prices of any of the necessities of life above those which would obtain under the legitimate laws of supply, transportation, and demand, or combinations to depress the prices for labor below the standard that the undisturbed laws of supply and demand and of humane consideration for the needs and rights of others would establish, should meet with unqualified condemnation from all good citizens. Among wage-earners the use of violence or illegal measures to attain their ends, and the denial

of personal liberty of judgment and action within legal bounds, for either the wage-earner or payer should be clearly deprecated as hindering instead of hastening the day when justice and good-will shall obtain.

JONATHAN W. PLUMMER.
Chicago.

CUTTERS OF CLOTHING STRIKE ENDED.

During the recent strike and lockout of the cutters of clothing in Philadelphia, in the settlement of which the Peace Union took some part, the following important statement was made by one of the most influential clothing manufacturers in Philadelphia:

"We believe the cardinal principle underlying co-operation capable of being made to benefit both employer and employee, but are convinced that much harm is being done by bad advice, misdirected efforts and undue influence on the part of individual members of the order, for with wages from \$18 to \$25 per week, paid by us to our cutters and trimmers, with comfortable surroundings and steady work, it appears almost paradoxical to see rational men volunteer to enter a state of idleness and loss of wages upon the slightest pretext imaginable."

The following rules, if faithfully observed, would prevent trouble:

"*Firstly*, No strike or lockout shall be ordered by either party, without first submitting the question under consideration to arbitration.

"*Secondly*, No undue interference on the part of the Knights with the internal arrangements of the business of the members of the Exchange shall take place."

ARBITRATION AND PEACE.

Our readers will remember the Presbyterian General Assembly, a year ago, at Minneapolis, took action on the matter of peace and arbitration. Representing, as they did, more than 5,500 ministers, 6,281 churches and over 700,000 communicant members, and speaking out decisively and fully, this action was particularly welcome.

It gives us pleasure to learn this year's Assembly at Omaha, Nebraska, has reaffirmed their last year's action, as will be done now steadily from year to year, we hope.

What more fitting than that the followers of Him, who is recognized as king of nations and of secrets, and Prince of Peace, should, "in His name," *everywhere* arise and stand between the nations, as well as between the warring elements within them, saying, certainly as He would, either "Let us have Peace," or peradventure, "Peace, be still."

Their action was as follows:

Resolved 1. That in view of the enormous and deplorable evils of war we would hereby declare our earnest conviction that Christian nations, at best, ought to establish speedily a permanent International Court of Arbitration, with competent powers and jurisdiction, to which should be referred for settlement such disputes as cannot be settled by negotiation.

Resolved 2. That we heartily welcome all wise legislation, or other prudent measures, looking to the early establishment of such a court of arbitration for our American continent.

It may be stated in this connection, that one of our Philadelphia co-laborers, Mr. George W. Mears, who has been successfully at work here for years, settling difficulties between labor and capital, had no small share in bringing about this state of things last year and this, being appointed on the General Assembly's committee for this purpose, and this year bringing in their report which was very highly appreciated and universally commended. We are hoping to print a synopsis, if not the whole of it, at some future day.

RELIGION AND PEACE.

THE BIBLE VS. WAR.

The following are the notes of a discourse delivered August 29th, 1886, at Christ Church, North Third street, Philadelphia, by Rev. Henry S. Clubb, pastor. It is the sixth on the above subject and will be followed by others of the series, in which the principal texts of Scripture bearing on peace and war and the war spirit will be candidly discussed. The discourses in full will be delivered in other parts of the country as opportunity shall occur.

WAR AND OPPRESSION.

And the children of Israel were fruitful, and increased abundantly and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom, and Raameses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve *was* with rigor.—Exodus i: 7-14.

THE fear of war is made the excuse for numerous evils, which in the aggregate are greater than the aggregate evils of even war itself.

The history of the children of Israel, even in its minute detail is prophetic and instructive of the events of the Christian era. It not only points to the great events in the development of Christianity and the church, but to the general events in national and international experience. Egypt in its periods of greatness and grandeur was a warlike nation. Like most of the nations of antiquity, its power was obtained and maintained by the sword. And what is gained by the sword, sooner or later is lost by the sword, for the words of Christ to Peter applies to nations as well as to individuals. In warlike nations the whole policy of the government, even in times of peace is governed by its bearing on war. Victory in case of war is regarded as

paramount to all other considerations. So absorbing is the question of war that all the grand purposes of government; the preservation of the lives and liberties of the governed; the prosperity of trade; the personal rights and property of the citizen or subject; all that is dear to man as a rational and intelligent being; all that make life desirable to the individual, may be sacrificed to this one great idol—war. Up to the time when Joseph died, the children of Israel had every reason to love the land, government and people of Egypt. They were allowed to live in the best part of the land, and were allowed a large share of the political or civil appointments. There was no apparent ground for the suspicion that, in the event of a foreign war, they would turn against a country that had shown them such a princely hospitality. They flourished and increased under these favorable circumstances. But there arose a king that knew not Joseph. It is surprising how quickly the lessons of one generation appear to be lost sight of, by another. Even in this we have a remarkable instance in our own country. The same party that tried by force of arms to destroy our Government in the last generation is now installed in the highest offices. The great lessons of the war are forgotten. The military spirit which brought on the disasters of that war is again being fostered and strengthened. It is the boast of the present administration that at least seventeen warships are being constructed under its contracts. The elements of another war are being prepared at the expense of the whole country. For what purpose are these immense expenditures? There is no war and no prospect of a war with any foreign power. They are to build up a power that can defy

the honest, peace-loving and liberty-loving people of this country. They are the beginning of a despotic administration of the Government. And, if allowed to continue in the course now begun, will result in either the overthrow of the republic or its complete subserviency to the despotism of the men whose fathers held millions in bondage. The love of rule is not dead, nor is it slumbering in this country. It is continually active and diligent. We already have a ruler that knows not Joseph nor the sacred principles that the Joseph of the last generation cherished. Those who seek to sustain despotism are voted and granted millions for the destructive purposes of oppression, but those who seek to relieve the miseries of war and to prevent war, and recompense those who suffered in the cause of freedom are sent away empty handed, and many of the widows and fatherless are left to pine away in want and wretchedness. Already the taskmasters are in the land. Great corporations are lifting their heads, and the builders of cities and manufacturers are suffering from the oppressions of misrule. But the children of Israel cannot be destroyed. God is on the side of those who are seeking emancipation from military despotism. The struggle may be long and severe, but with weapons that are spiritual we may hope that under the God of Abraham, Isaac and Jacob, right, truth and justice will prevail.

The death of Joseph represented a decline in the spiritual condition of Israel, as Joseph was the interior of the church, while his brethren who died also, represented the exterior of the church. The people were reduced to slavery when they allowed both the interior and exterior of the church to die. We become slaves to the Egyptians that represented external science, when we allow the church, internally and externally to die. If the people of this land submit to despotic rule, it will be because the church of Christ is dead, externally and internally.

The "king that knew not Joseph" shows that the government of Egypt came into the hands of those who were averse to the interior principles of truth and righteousness that Joseph represented. Thus despotism and misrule commenced when these principles which prevailed in the time of Joseph became disregarded and consequently unknown.

The rapid increase of the children of Israel under oppression represents the growth of truth and goodness under persecution. Oppression by its very efforts to maintain itself carries along with it that which will eventually

lead to its own destruction. The sword is two-edged. It cuts both ways. The implements of war are always liable to be used against those in whose interest they are made and who provide for them. The oppression of the children of Israel led to their rapid increase. God's purpose could not be frustrated by man's inhumanity.

Be it therefore our work and privilege to keep alive the interior church as represented by Joseph and the exterior church as represented by his brethren, for then the principles of truth and mercy will be maintained and the rights and liberties of the people secured against the inroads of military despotism and the scientific schemes for gaining and maintaining power, by the exercise of brute force, will be frustrated.

It is in the interest of this work that our vacation in New England has been spent. The meetings held have been to enlighten the people as to the schemes of military greatness by which the grandeur and perpetuity of the republic is now threatened.

CHRISTIANS, AROUSE!

Remarkable Apathy of the Church.

From the Hon. G. W. Minier, of Minier, Ill., President of the American Forestry Congress, we have the astounding announcement of the rejection of a peace resolution that was presented to a State Convention of Sunday-Schools in the State of Illinois.

The letter and resolution shall speak for themselves. We arraign such professors of religion as desecrating the name and glory of true religion. If we cannot have the support of the church, where shall we look for encouragement? This was a most inexcusable action on the part of the ministers and church members, and we trust it will serve to stimulate the friends of peace to renewed efforts. All honor to the minority who presented such a resolution. The defeat shall be a victory, registered in the hearts of all lovers of mankind and all who reverence the Prince of Peace.

"MINIER, ILLS., May 27th, 1887.

"*Executive Committee of the Universal Peace Union, Philadelphia, Pa.*

"MY GOOD FRIENDS:—I send you the original copy of a resolution on 'Peace,' which was offered at a State Convention of Sunday-schools, held at Decatur, Illinois, May 24-26th, 1887. This Convention was called, and under the auspices of the body of religious people who claim to be 'Disciples

of Christ,' and who declare that where the 'Bible speaks, we speak, and where the Bible is silent, we are silent.'

"It was painful for me to see the indifference with which this resolution was received by a body of Christian men and women of such exalted pretensions, and still more painful to witness the unanimity by which it was tabled. I will not attempt to express my astonishment at hearing the ridicule which some of the preachers of the Gospel (?) laid upon it.

—"GEO. W. MINIER."

"Resolved, That among the beatitudes pronounced by the Son of God, in that marvelous sermon on the mount, the highest is 'Blessed are the peacemakers, for they shall be called the children of God.' We therefore earnestly urge all our superintendents and teachers in Sunday-schools to teach this godlike doctrine to all their pupils, and implant the golden rule in all their hearts: 'Whatsoever ye would that men should do to you, do ye even so to them.' And in this manner may these Christ-

given sentiments permeate every family in all our land.

"We assent to the sentiment that 'the hand which rocks the cradle, rocks the world.' Therefore, we would have the Saviour's teaching implanted in every mother's heart, in every teacher's heart, so that *peace* not *war*, *love* not *hatred*, *friendship* not *enmity*, may control and govern every family, every Sunday-school, every public school, every academy, college and university until its heavenly influence shall reach and control even the Congress of our beloved country.

E. J. LAMPTON,
J. D. DABNEY,
R. A. GILCHRIST, } Committee.

NOTE.—We are glad to publish the above from one so favorably known, yet venture to add, that the Sunday-school Convention being called for another purpose, and possibly pressed for time, these resolutions might have seemed less appropriate at that time and place than they were in reality.

HOME LIFE.

A DREAM.

A dream is often but the idealization of our actual thoughts, a floating bark of fancy which wafts us from the humdrum of our own existence into the finest wrought idealisms of the soul.

To me a dream is frequently material for a poem; it comes but as a gem without its setting, and while I pause in vain for some superior frame-work in which to place the priceless pearl, I find to my dismay that it is lost.

Psychologists have used every effort to prove that dreams were but governed by the thoughts. One of the greatest of these men of mental science studied one picture for an entire day, and failed totally in dreaming of that on which he had bent his thoughts.

Great revelations have come clothed in startling dreams. Belteshazzar in a dream saw the advent of Christ, he saw and foretold to the incredulous mass.

In the following dreams our attention is called to its impressive allegory:—A modest blue-eyed but discontented child was sitting by the crystal waters of some dancing rivulet. She thought her long imaginary lover came

forth to entice her to his castleated home to which he bore her in a golden chariot. Here in this regal palace she was given maids of honor and attendants, but amidst all this grandeur and magnificence, she sighed for the true love which can never be effaced by splendor, she sighed for the home of her youth and the brook that would ripple away with her sorrows. While suffering all the agonies of imprisonment, she awoke, but to find that she was still in the domicile of her childhood.

Oh, what can be sweeter than a dream.

Which does more than the artist can do,
It gives us a lesson in one short night

Which would take long years to pursue.

We may dream dreams; partial blessings, they tear our distracted thoughts from the clutch of sorrow and fan our feverish brows with the breeze that comes from cooler lands; they often do give us tastes of those hidden fruits which lie concealed from mortal eyes.

Only a dream! we say, and yet it may dissolve itself into a plain reality. A dream has power to teach us truths oblivious to the unsound heart of humanity.

E. W.

Chappaqua, N. Y.

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—OF THE—

UNIVERSAL PEACE UNION,

August 14th and 15th,
1887,

SUNDAY AND MONDAY,

Wiley's Grove; near Poughkeepsie,
NEW YORK,

Should the weather prove favorable, and in the Universalist Church, Poughkeepsie, should it be stormy. The particulars will be announced in July PEACEMAKER.

The success that attended the Twentieth Anniversary last year, at Mystic, Conn., it is hoped will be repeated in New York State. The Dutchess County Peace Society promises to provide bountifully in the way of speakers. All branch Societies are invited. Let peace friends everywhere correspond or attend. The questions will be The Removal of the Causes of War and The Establishment of the Principles of Peace.

ALFRED H. LOVE, President.

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Secretary.

REV. AMANDA DEYO,

Corres. Secretary.

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Notice to you to pay if you owe anything.

The editors and officers do not wish to send out bills, but there are some among our friends who have not paid for the year. Our year closes with May as a general rule, but all will please examine their own accounts and we will be thankful for remittances.

FOURTH OF JULY PEACE MEETING.

DECLARATION OF AN INDEPENDENCE FROM
THE WAR POWER.

MONDAY, JULY 4th, 3 P. M.,

On the Lawn of 3504 N. 16th Street, Philadelphia.

If the weather should prove stormy, ample arrangements will be made at the residence of Lukens Webster. Speakers will be present from Philadelphia, Bucks Co., Montgomery Co., Penn'a, and elsewhere. Refreshments can be had on the Grounds. All persons cordially invited to attend and participate. It is time for the true friends of peace, for Christians and all religious bodies, to declare their principles. No more war, no more warriors. *Arbitration the reserve force.*

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